

DESTINY

The Magazine of National Life



Photograph by Dick Smith

WINTER TIME

Duplicity Is Hidden From View As The Snow Covers The Landscape
(See Inside Cover)

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A TIME OF PERIL

WINTERTIME is here again and, as the seasonal weather begins, we are aware from our knowledge of the Divine Timetable that this is not just another winter's season, with the usual run of events. The conflicting issues of peace and war will highlight the news in the days before us, for we have entered upon a new cycle of activity and the bear that walks like a man is holding out his paws in gestures of peace. The cruel and treacherous tyrants in the Kremlin are now cast in their most dangerous role, which Rudyard Kipling so clearly envisioned in his poem:

THE TRUCE OF THE BEAR

Yearly, with tent and rifle, our careless white men go
By the pass called Muttianee, to shoot in the vale below.
Yearly by Muttianee he follows our white men in —
Matun, the old blind beggar, bandaged from brow to chin.
Eyeless, noseless, and lipless — toothless, broken of speech,
Seeking a dole at the doorway, he mumbles his tale to each;
Over and over the story, ending as he began:
"Make ye no true with Adam-zad — the Bear that walks like
a Man!

"There was a flint in my musket — pricked and primed was
the pan,
When I went hunting Adam-zad — the Bear that stands like
a Man.

I looked my last on the timber, I looked my last on the snow,
When I went hunting Adam-zad fifty summers ago!

"I knew his times and his seasons, as he knew mine, that fed
By night in the ripened maizefield and robbed my house of
bread.

I knew his strength and cunning, as he knew mine, that crept
At dawn to the crowded goat-pens and plundered while I slept.

"Up from his stony playground — down from his well-dug
lair —

Out on the naked ridges ran Adam-zad the Bear;
Groaning, grunting, and roaring, heavy with stolen meals,
Two long marches to northward, and I was at his heels!

"Two long marches to northward, at the fall of the second
night,

I came on mine enemy Adam-zad all panting from his flight.
There was a charge in the musket — pricked and primed was
the pan —

My finger crooked on the trigger — when he reared up like
a man.

"Horrible, hairy, human, with paws like hands in prayer,
Making his supplication rose Adam-zad the Bear!

I looked at the swaying shoulders, at the paunch's swag and
swing,

And my heart was touched with pity for the monstrous, plead-
ing thing.

"Touched with pity and wonder, I did not fire then. . .

I have looked no more on women — I have walked no more
with men.

Nearer he tottered and nearer, with paws like hands that
pray —

From brow to jaw that steel-shod paw, it ripped my face away!

"Sudden, silent, and savage, searing as flame the blow —

Faceless I fell before his feet, fifty summers ago.

I heard him grunt and chuckle — I heard him pass to his den.
He left me blind to the darkened years and the little mercy of
men.

"Now ye go down in the morning with guns of the newer style,
That load (I have felt) in the middle and rang (I have heard)
a mile?

Luck to the white man's rifle, that shoots so fast and true,
But — pay, and I lift my bandage and show what the Bear
can do!"

(Flesh like slag in the furnace, knobbed and withered and
grey —

Matun, the old blind beggar, he gives good worth for his pay.)

"Rouse him at noon in the bushes, follow and press him hard —
Not for his ragings and roarings flinch ye from Adam-zad.

"But (pay, and I put back the bandage) **this** is the time to fear,
When he stands up like a tired man, tottering near and near;
When he stands up as pleading, in wavering, man-brute guise,
When he veils the hate and cunning of his little, swinish eyes;

"When he shows as seeking quarter, with paws like hands in
prayer,

That is the time of peril — the time of the Truce of the Bear!"

Eyeless, noseless, and lipless, asking a dole at the door,

Matun, the old blind beggar, he tells it o'er and o'er;

Fumbling and feeling the rifles, warming his hands at the
flame,

Hearing our careless white men talk of the morrow's game;

Over and over the story, ending as he began:—

**"There is no truce with Adam-zad, the Bear that looks like
a Man!"**

DESTINY . . . The Magazine of National Life

Volume XXX

DECEMBER 1959

Number 12

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Destiny

REGISTERED U. S. PATENT OFFICE — Published monthly by Destiny Publishers, with offices in Merrimac, Massachusetts. Year's subscription, \$3. Life subscription, \$35. Single copies, 25c. In countries other than the United States and its possessions or Canada, \$3.50 a year. Canadian money orders should be made payable at Toronto, Ontario. Canadian subscriptions may be entered through Destiny Publishers of Canada, 313 Sherbourne Street, Toronto; British subscriptions through C. E. Sleigh, 2 Highfield Road, North, Pelsall, near Walsall, Staffs., England; per year £1; Life subscription, £10; South African subscriptions through Destiny Publishers of South Africa, 65 President Street, Post Office Box 3178, Johannesburg. Change of address must reach us 60 days in advance of month of issue. We cannot be responsible for the return of unsolicited manuscripts, nor guarantee prompt editorial attention. The writers are responsible for views expressed in signed articles. The contents are copyrighted, and must not be reproduced either in whole or in part without the written permission of the publishers. Second-class postage paid at Merrimac, Massachusetts. Copyright 1959 by Destiny Publishers, Merrimac, Massachusetts. PRINTED IN U. S. A.

THE MARCH OF HISTORY

Soviet Intrigue

THE PROPHET JEREMIAH gave utterance to the following exclamation, "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil" (Jer. 13: 23).

It would be well if our national leaders would give heed to this cogent admonition, for already Soviet Russia has indicated how impossible it is for those who are accustomed to practice evil to change their ways. Khrushchev supposedly wants to ease U. S.-Soviet tensions. Yet, in the midst of his proclaimed desire for the lessening of cold war stresses, he allowed the chief security officer of the United States Embassy in Moscow to be suddenly seized.

Russell A. Langelles stepped off a bus on his way to work and five men seized and gagged him and dragged him off to a waiting automobile. He was threatened with physical violence and veiled threats were made against his wife and children. A planted notebook was taken from his overcoat pocket purporting to contain Soviet state secrets. When Mr. Langelles refused to enter into conversation with his abductors, they sought to enlist him to undertake intelligence activities in behalf of Soviet Russia for financial reward. Refusing to be intimidated by the threats, and rejecting the financial offers, Mr. Langelles was finally released. The Russian government, in answer to the United States protest, ordered Mr. Langelles out of their country.

Actions speak far louder than words and Khrushchev's expressed desire for amiable relations with the West is completely nullified by the violent seizure of a chief security officer of the United States. If the United States had acted in like manner against an official of the Soviet Embassy in Washington, the Kremlin would have been far less restrained in their reaction to such highhanded practice.

Just as the leopard cannot change his spots, so those who are committed to world domination at any cost will not turn aside from despotic tactics in their drive to accomplish their desired end. It would be well for the Western powers to awaken to the realization of this and act accordingly.

Relaxed Tensions

AT THE MOMENT our nation is in the calm before the storm. Khrushchev's thirteen-day tour of the United States resulted in a relaxation in tensions, although actually there is no reason whatsoever to be complacent, for the Communist objective has not changed — only their tactics in their drive toward their goal have been somewhat altered. At the moment it suits their purpose to emphasize what Khrushchev managed to make others believe to be his aim — peace. It is only when one defines the Communist definition of peace that he becomes aware of the great gulf that exists be-

tween what Khrushchev means by peace and what the West understands the word to involve.

Is Khrushchev endeavoring to use this period of relaxation to gain time to consolidate his position, to strengthen his military might while lulling the West to sleep in the name of peace? The prophets of the Lord clearly point out that the coming world conflict will definitely be instigated by Gog, the Colossus of the North (Ez. 38). The present methods employed by Khrushchev are a subterfuge and the Western nations will do well to recognize this and prepare for coming aggression when, suddenly and without warning, the tyrants in the Kremlin, as the result of the "evil thought" the Prophet Ezekiel declares will enter their minds, will attack those whom they seek to destroy.

It is of interest to observe how the present supreme endeavor to bring about a summit conference to implement peace fittingly concludes the Night of Alarm which began with the invasion of the Suez Canal Zone in October of 1956. Paul gave a solemn warning about a specific time to come when there would be a widespread expectancy of attaining the objective of peace, whereupon, he said, "sudden destruction cometh" (I Thess. 5: 3). During this last hour of the Night of Alarm, and prior to entering the period of the Day of Battle, are we witnessing the stage being set for the fulfillment of Paul's prediction? Time will soon render the verdict, but of this we may be certain: it is beyond the ability of men or nations to secure peace through agreement or by entering into treaties solemnly executed. Isaiah gave voice to a timeless truth when he declared: "There is no peace, saith my God, to the wicked" (Isa. 57: 21).

While Satan is the prince of this world, conflict, not peace, will remain the order of the day. The desire of men for the cessation of hostilities will come to pass only when Satan is defeated, the power of evil is eradicated and justice is established throughout the earth. So long as there are enslaved peoples under the oppressive rule of cruel men, there can be no peace. After all, the prophets of the Lord have declared that the implementation of peace will be the work of the Coming One, Jesus Christ, who, arriving at the height of battle, will save His Kingdom people from annihilation. Following the discomfiture of the enemies of the Kingdom of God, Satan himself will be utterly routed and the restoration of the administration of righteous law will bring in a new order of the ages, with the result that the enslaved and those unjustly imprisoned will be set free. Extolling the almightiness of God, the Psalmist proclaimed:

"Yea, the Lord sitteth King for ever. The Lord will give strength unto his people; the Lord will bless his people with peace." (Ps. 29: 10-11.)

Thus, when Jesus Christ returns as King of kings and Lord of lords, He will bring to an end the tyranny of evil men, take from the Adversary his dominion over mankind and institute the blessings of universal peace.

Coveting Control

PLAGUED BY STRIKES, the United States is entering upon a period of economic trouble that could develop into a major crisis affecting the whole nation. We hold no brief for either management or labor, for the struggle today is one for power as the chieftains of labor and management maneuver for control. It is no longer a question of wages and working conditions but who shall dictate policy and dominate economic practices. If both sides could meet in a spirit of mutual cooperativeness, with the establishment of righteous and equitable working and production agreements in mind, all the difficulties contributing to present work stoppages as the result of strikes could be resolved.

Apart from the immediate issues involved is the effect that the conflict between management and labor has had and will have upon our economy. John describes a complete collapse of the present economic structure in the 18th chapter of Revelation, which is pronounced as fully justified by a Mighty Angel who proclaimed the inevitability of this judgment because the present system has become the habitation of all foulness. Neither labor, nor management and capital is exempt from condemnation for the impasse that will ultimately result in this overthrow.

A very fine balance is maintained today between prosperity and poverty and it does not take very much to tip the scales in either direction. Prolonged strikes can soon bring about destitution and want where comfortable living conditions once prevailed. Many families whose bread earners are now on strike can testify to this as true, but management also finds the cycle operating against it, for prolonged stoppages of labor have a far-reaching detrimental effect upon our entire economy.

Until both capital and labor acknowledge the necessity to render full service for value received and until the spirit of covetousness gives way to one of helpful assistance, with every man performing to the best of his ability in his specific field of activity, no solution will be found for the periodical outbreak of turmoil and strife in the conflict over wages, working conditions and the equitable distribution of profits resulting from the combined efforts of labor, management and capital.

Actually it is impossible to bring about such ideal conditions until the stipulations in the Law of the Lord are accepted and obeyed by all concerned. Under that law the laborer will receive a just remuneration for services rendered and he will take pride in an honest endeavor to give full service for wages received. Management also will secure a just return for its contribution to production and neither management nor labor will envy the other but each will perform its designated tasks in a spirit of mutual helpfulness. Sabotage of production over real or fancied wrongs will be completely ruled out, for the general welfare of all will be paramount. These ideal working conditions are attainable but not where agitators operate to the detriment of both management and labor.

Russian Aims

IN AN ARTICLE entitled "Is the Soviet Chieftain Sincere?" by W. Cleon Skousen, published in the *Deseret News and Telegram*, Salt Lake City, Utah, for September 24, 1959, there is presented a comprehensive coverage of Premier Nikita Khrushchev and his aims. The Western powers are definitely headed for a summit conference, with the British election confirming Prime Minister Macmillan in his desire that this be held in the immediate future. President Eisenhower is committed to such a meeting. If and when this conference is held, the results will be as detrimental if not more so for the West than previous conferences have turned out to be for those in opposition to the Communist ideology. Because it is essential to keep the facts before us in this critical period when our national leaders are endeavoring to open up further talks with the Soviet leaders, we are republishing the above-mentioned article here with the kind permission of the editors of the *Deseret News and Telegram*:

"When Nikita Khrushchev arrived in the United States, he brought along a standard list of Communist proposals. Here are a few of them:

"Begin an immediate program of total disarmament.

"Ban atomic and hydrogen bomb tests.

"Allow Russia to trade freely with the West.

"Settle the German question.

"Resolve world problems through summit meetings.

"Most of the issues raised by Mr. Khrushchev are very close to the hearts of all freedom-loving peoples. The important question then arises, 'Is Mr. Khrushchev sincere?'

"To understand what is really in the mind of Mr. Khrushchev when he speaks, it is necessary to look at the world from his point of view. Here is a man who rose slowly and painfully through the ranks of the Communist hierarchy. He has been a disciplined, hard-working core Communist since he joined up in 1918. Stalin liked him because no assignment was too unpleasant, no matter how distasteful, for Khrushchev.

"In the Ukraine he executed the purges during the late '30s with such unrestrained dedication that historians say it touched the lives of nearly three million people and gained for Khrushchev the permanent title, 'Hangman of the Ukraine.' When the Germans occupied the Ukraine, they discovered 90 graves in one area containing approximately 10,000 bodies of 'peasants, workers and priests,' each with hands tied behind the back and a bullet in the head. After the Germans were driven out, Khrushchev returned to 'clean out the collaborationists.' Once again the executions and deportations to Siberia wiped out whole segments of the population.

"Was Mr. Khrushchev sincere when he was doing this work? The answer is definitely 'yes.' He was sincere to the point of rationalizing all of these acts as 'morally justified' and absolutely necessary for 'the cause.' The same kind of thinking was used when he turned on his friends in the Central Committee and destroyed them politically to make himself premier of all Russia.

"This is the Khrushchev point of view.

"History will show that Khrushchev, as a sincere disciple of Marx-Leninism, firmly believes in Stalin's favorite axiom when dealing with the West: 'Sincere diplomacy is no more possible than dry water or wooden iron.' Then there is Lenin's classical concept of Communist morals: 'We have to use any ruse, dodges, tricks, cunning, unlawful method, concealment and veiling of the truth.'

"With this kind of background, how has Mr. Khrushchev proposed to solve the world's problems? A brief examination of two or three will prove enlightening:

"First, let us take a look at summit meetings. It may seem strange to some that the Western powers are so reluctant to sit down with the Communists at so-called 'summit conferences.' Here are some of the reasons:

"Nothing reliable grows out of such meetings. In 22 years the United States held 3,400 meetings with Soviet representatives. Secretaries recorded over 106 million words. The meetings resulted in 52 agreements, 50 of which were disregarded and violated almost as soon as the ink was dry. The two agreements which they kept were:

"1) To enter the fighting against Japan by occupying Manchuria and North Korea.

"2) To permit the Western Allies an aerial corridor to Berlin.

"The self-serving agreement to enter the war against Japan was handled to the exclusive advantage of the Soviet and made no contribution whatever to the winning of the war on that front. As for the aerial corridor to Berlin — the spirit of this agreement is constantly violated and has been a constant source of harassment to the West.

"Summit meetings of the Soviet variety also violate the spirit of the American Constitution and weaken the original purpose of the United Nations. Khrushchev thinks of a summit meeting as a place where the 'big bosses' sit down together and make commitments. The U. S. learned a bitter lesson from just such a conference at Yalta.

"President Eisenhower was quick to warn Khrushchev that he should expect no such secret parley during his visit to the U. S. In addition to being un-American, these summit meetings for treaty-making purposes short-circuit all of the United Nations machinery designed to settle international disputes. The U. S. works to a far greater advantage in the UN where Russia can be openly challenged and often embarrassed by the hypocrisy of her proposals. Russia has long since worn out her good offices in the UN and would like nothing better than to negotiate concessions from Western powers at vodka-lubricated conferences on the summit level.

"Now let us take a look at disarmaments. No one has made a more categorical plea for total disarmament than Nikita Khrushchev: 'We are ready to agree to the complete banning of atomic and hydrogen weapons, to a complete disarmament. . . we are prepared to discuss and solve disarmament problems in their broadest aspect.'

"To all of this there is only one catch: Mr. Khrushchev says he will be in charge of carrying out any dis-

armament agreement behind the Iron Curtain and when he reports back that the job is done the West must take his word for it! There must be no inspections by the UN, no observation teams, even by neutral nations. Lately, Mr. Khrushchev has offered to 'swear on the Bible' so the West can have more confidence in his promises. Surely, he insists, it would be ungentlemanly to ask for a checkup on a friend.

"The West, however, has had some painful experiences with Soviet officials on this particular subject. For example, during eight years of talks involving 200 meetings on the control of atomic weapons, not a single constructive principle was ever accepted by the Soviet. As for disarmament, 100 meetings were held over a period of seven years with equally negative results.

"In 1958, President Eisenhower challenged the Russian premier to accept a genuinely honest attempt to control the arms race, to ban tests of atomic and hydrogen bombs, to set up a system to prevent any nation from perpetrating a surprise attack. The results, as usual, were nil. Always there is the same unalterable position: 'Agreements, yes. Inspections, no.' Restraining himself, the President replied: 'Surely, Mr. Chairman, at a time when we share great responsibility for shaping the development of the international situation, we can and must do more than what you propose.'

"Experts on the Soviet Union know that any genuine program of disarmament would deeply embarrass Mr. Khrushchev. The plain fact is that he dare not disarm. Not because of his fear of the West, but because of the unrest among his own people. The millions of soldiers behind the Iron Curtain are a necessity, not a luxury. They march up and down the streets in full battle dress. They are in the markets, in the stores and milling along the sidewalks. Utah's Governor George Dewey Clyde said on his return from Russia, 'Garrisons of soldiers were everywhere — in old buildings, behind high fences, even in an apple orchard.'

"Now what is Mr. Khrushchev's proposal for East and West Germany?

"Few Americans have had the opportunity to examine this interesting proposal, but the reasoning behind it is classical Communist thinking. Khrushchev refuses to allow a real unification of Germany because he doubts West Germany will voluntarily agree to adopt a socialist economy. Then he insists that East Germany would be going backwards if it returned to capitalist free enterprise. Therefore, he feels, it will be impossible to agree to the establishment of a single German sovereignty. Instead he proposes: 'To create a German confederation, which would be a union by treaty of two sovereign states.'

"This proposal is an outright repudiation of the agreement Russia made concerning the unification of Germany at a summit conference in July 1955. The agreement at that conference was that the question of unification would be settled by 'free elections' and 'in conformity with the national interests of the German people.'

"President Eisenhower pressed this point with telling blows when he wrote to the Soviet Premier in 1958: 'In spite of our urging, your government has, for now two and one-half years, taken no steps to carry out that

agreement. . . . Germany remains forcibly divided. This constitutes a great error. . . . It also undermines confidence in the sanctity of our international agreements.'

"There is also the problem of Berlin. It is there that the West maintains a showcase for freedom and capitalism. Khrushchev leaves no question as to the problems it creates for Soviet administrators:

"To the Western Powers, West Berlin is a convenient place for conducting an aggressive policy against the German Democratic Republic (East Germany), and against the Soviet Union and other countries of the Socialist camp. . . . West Berlin has been turned into a kind of a cancerous tumor. . . . We have decided to perform a surgical operation, i.e., to terminate the occupation status of Berlin.'

"This, of course, would be another repudiation of a former Soviet agreement.

"Khrushchev's real problem with West Germany and occupied Berlin is the fact that they refute all of his noisy propaganda claims that socialism will soon be out-producing and burying capitalism.

"At the close of World War II Germany became a perfect laboratory to demonstrate the comparative virtues of socialism vs. capitalism. East Germany adopted the Soviet pattern of state socialism and boasted what it would do. West Germany, on the other hand, threw away its wartime controls and invited the people to solve their problems under the four basic concepts of free enterprise: 1) Freedom to try; 2) Freedom to buy; 3) Freedom to sell; 4) Freedom to fail.

"Ten years should have been long enough to give each side a fair chance to show what it could do. The results were terribly humiliating to Russia. After 10 years East Germany still floundered in much of the rubble of World War II destruction. West Germany, on the other hand, had rebuilt her bombed cities and industries and became the most prosperous nation in Western Europe.

"To explain this away with propaganda has been a most difficult task for Mr. Khrushchev.

"Now, what about the Khrushchev demands for free trade?

"Ever since the U. S. first recognized Soviet Russia in 1933, she has been making constant pleas to sell her more goods. Under normal circumstances any capitalist country welcomes foreign trade, but unfortunately trade with Russia has turned out to be a dubious affair.

"In the first place, Russia always approaches the United States with a one-way proposition. The Russians say, 'Advance us credit, then we will buy your goods.' If Russian credit were worth anything this would still be acceptable, but Russia has one of the worst credit ratings of any nation in the world.

"The United States literally gave Russia \$11 billion worth of goods during World War II and wrote it off as a war loss. However, \$3 billion worth of postwar shipments are still unpaid. Pleas for payment have gone unheeded. Recently tired American negotiators asked once more for a settlement and even offered to settle for 25 cents on the dollar. Soviet representatives replied that three cents on the dollar was the very

(Continued on page 261)

Month By Month ·

by A. R. H.

PERHAPS IT IS PERMISSIBLE, on the eve of Christmas-tide, to intrude a personal note into the preamble of this normally impersonal monthly commentary on world events. For 59 years my roots have been set in a great city and for a Londoner, born and bred, it is a unique experience to be transplanted into the depths of the countryside. Thus it has come about that I find myself now living in ancient Avalon, the heart of the county of Somerset.

Already I feel that I understand more vividly than ever before why our Lord likened the end of the age to a harvest; not that this is the first time in my life that I have seen harvesters at work. To a countryman, harvest time may seem merely a routine happening in the normal sequence of annual events. Being a commonplace event, there is little inclination for a farmer to philosophize about it beyond speculating as to the potential market value of his crop. In watching the gathering-in of the harvest this year, however, I have felt as if I were seeing it, not only with the eyes of a man born in a city, but with a new more penetrating power of perception. What I have seen has given me a keener understanding of the depth of meaning lying hidden in the analogy selected by our Lord as being specifically appropriate in describing the course of events due to occur during the epoch in which we live today.

Operation World Harvest

Moreover, with the invention and use of modern machinery the analogy of the harvest becomes even more arresting to one's imagination than heretofore. One sees the fields with crops standing ready and ripe for harvesting. Next, men with machines move into the fields and in what — by comparison with past methods — is a comparatively short space of time, the task is quickly completed. It may sound trite to utter the truism that once the job is done it is over and done with. But it is just this very point which struck my mind forcibly with vivid clarity. What we see enacted in modern harvesting methods is a parallel of what we are going to see in the greater Operation World Harvest. The end of the age is going to be the end of a crop, with all the irreversible finality and irretrievable inevitability which this implies.

Time of the End

Thus the Time of the End is going to represent a change in conditions and circumstances so complete as to be iconoclastic in its impact upon life on earth as we know it today. This is because Operation World Harvest is going to culminate in a process of Divine renewal, as predicted in the prophetic proclamation: "*Behold, I make all things new.*" But the consummation of the old age has to precede the dawn of the new age. And watching the harvesters at work, one saw that,

just as they made a short work of it, so it is written: "*For He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth*" (Rom. 9: 28).

Again, when watching harvesting operations, one thought of the Parable of the Tares and of its interpretation by our Lord when, in reply to questioners, He declared: "*The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity*" (Matt. 13: 41). The same inexorable inevitability is indicated here as being characteristic of events during the Time of the End.

The Days Shortened

Another factor which came to mind most vividly is that the days of tribulation are to be shortened for the elect's sake, *i.e.*, for the sake of a minority rather than for the sake of the mass, although, if the days were not shortened, the mass of mankind would be in danger of being destroyed. The word "tribulation" is said to be derived from the word "*tribula*," a kind of flail used in Palestine as a harvesting instrument for separating the chaff from the wheat. In the parable, both tares and wheat are allowed to grow together until the harvest. Then, suddenly, there comes this unutterably decisive element of Divine intervention, which, in point of fact, will coincide exactly with what Esdras dramatically declares to be "*the very same time wherein the Highest will begin to visit the world which He made*" (II Esdras 9: 2).

If we commence to make an exhaustive examination of all the prophecies in the light of this theme of direct Divine intervention, we cannot fail to feel amazed at the overwhelming emphasis on the Divine initiative which is revealed. A study of this theme brings into vital focus the stupendous significance of all that is involved in the manifestation of the coming Day of God's Power (Psalm 110: 3). It will be a manifestation of God-power, the power of the Almighty.

The Open Tomb

As we shall see in the unfolding of this theme, all these prophecies link up with the action of the Unseen Presence of the Christ Who is the Headstone and Chief Cornerstone of Great Pyramid symbolism. Only in the King's Chamber is it possible to come within the orbit of influence of the Apex which symbolizes the power and dominion and rule of our Lord Jesus, the Christ. The passage system of the Great Pyramid is displaced from the true center, thus indicating that from the time of the epoch of Adam, 4004 B.C., the path of mankind has been displaced from the plane of Divine perfection. On entry into the King's Chamber in 1936, it became possible for mankind to turn toward the center but the forward progress in the same direction

continued blindly until August 20, 1953, when humanity found itself confronted symbolically by the solid granite of the South Wall and further progress in that particular direction became impossible.

It was on August 20, 1953 that the world's press announced that Soviet Russia had the H-bomb. But it is not this fact alone which makes this date the greatest turning point of modern history. Certainly, the news that Soviet Russia had the H-bomb served notice on mankind that global conflict in the future would be an act of genocide.

Operation Divine Intervention

But what makes August 20, 1953 the most significant date since the Resurrection of our Lord is that it heralded the commencement of the biggest take-over in human history; the date when Operation Divine Intervention commenced and to all intents and purposes the free will of mankind came to an end.

Mankind has had what might be called "*a long run for its money*," but "*He that letteth will let until*," and on this crucial date the sands of time in this respect ran out. On reaching this point in its path of progress through time, the human race had no choice or alternative except that of making the necessary turn to the right. Confronted, symbolically, by the impassable barrier of the granite wall at the southern end of the King's Chamber, mankind was compelled by force of circumstances to change direction and turn toward the Coffin which represents the Resurrection and the coming regeneration of the whole creation.

Secret of the Open Tomb

Now it is within the orbit of the King's Chamber that the secret of the Open Tomb is to be revealed. What is that secret? It is the hidden power of the universe. And this brings us back again to our theme of the coming Day of God's Power.

It is said that God's people will be willing in the day of His power. What does that mean? It means willing to do the will of God, yet something more. It means willing to live a life which is lived by the faith of the Son of God rather than merely by our own faith in God. It means a willingness to learn how to work the works of God so that we realize what Moses meant when he declared: "*It must be God's work altogether*."

Moses was eighty years of age before he gave up trying to do things for God in his own strength rather than offering himself as a free channel for the operation of Divine power. When at last he reached the stage of entire and absolute dependence on God, he heard the voice of God declare: "*Now shalt thou see what I will do*."

In the light of these facts and factors, let us examine some of the outstanding examples of Divine initiative and Divine intervention which are shortly to become manifest on earth. They are 1) national cleansing under the New Covenant; 2) the resurrection of the dry bones of Ezekiel's prophecy; 3) the outpouring of the spirit of supplication on the House of David; 4) the outpouring of the Spirit of God on all flesh.

It is a striking fact that the dictatorial "I will" and

"They shall" clauses of the New Covenant have no element of "if" or "but" about them. They are, in fact, an echo of the Divine decree: "*Ye shall be holy: for I the Lord your God am holy*" (Lev. 19: 2). Ye shall be because I am! Who can measure the terrific potential of this Divine pronouncement now due to be put into effective operation.

Something God Does

A careful study of the manner in which the New Covenant comes into active operation reveals the fact that we become recipients of a new heart, a new mind and a new spirit; not because we deserve it but because God decrees it; not because we cleanse ourselves but because God sprinkles clean water upon us (Ez. 36). The infusion of this new spirit is not something gained by our own virtue but something given by God (verse 26) so that, when national renaissance does come, it will be definitely from God above (verse 22) and not the consequence of a religious revival from below. It is something which Divine power does to us and for us by contrast to anything which we have it in our own power to do ourselves, as it is written: "*Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel*" (Ez. 36: 32).

Similarly, in the prophecy of the resurrection of the dry bones (Ezekiel 37), when the prophet is asked: "*Can these dry bones live?*", it is indicated emphatically that they have no power of themselves to come to life again out of their state of completely supine spiritual inertia. It is only after the Spirit of God has breathed new life into them that they are seen suddenly to "*stand up upon their feet, an exceeding great army*" (verse 10).

Likewise it is prophesied that an intensely critical moment of historic time — when the Middle East is erupting with the violence of a volcano — the spirit of grace and supplication is to poured out upon the House of David (Zech. 12: 10). The vital point to appreciate is that although it is clearly implied that supplication by the Royal House of David does indeed take place, yet it does not do so as a result of initiative taken by the Royal House but as a consequence of the spirit of grace being poured out by God. In the same manner the outpouring of the Spirit of God upon all flesh is due to transpire at the appointed time as the result of the Divine initiative rather than the result of initiative taken by men.

Invoking Divine Assistance

The Divine promise that God will come and "*rain righteousness*" upon us (Hos. 10: 12) finds fulfillment as a consequence of the fact of national redemption rather than as a result of our response to the plea that we ought to be diligent in seeking the Lord, as it is written: "*Their righteousness is of me, saith the Lord*" (Isa. 54: 17). Is it suggested that steps should not be taken, individually and nationally, to invoke the Divine assistance? Far from it. What is vital is the realization that in all these processes of regeneration, it is the

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"MENTAL HYGIENE" OR SPIRITUAL HEALTH?

By William O. Lay, Jr.

THE ACCELERATING TEMPO of Twentieth Century life, with its wars and swift changes, its instability and economic dislocations, has bred a bumper crop of stresses, frustrations and personality maladjustments among anxiety-ridden individuals. Contending with the complexities of a fast-paced technological civilization imposed intense strain upon the physical and nervous systems of many, leading to symptomatic diseases such as ulcers and coronary attacks or to psychic disorders which came to be termed *neuroses*.

To cope with this flood of mental illness there arose a school of practitioners whose treatment-system was founded largely upon the work of Sigmund Freud and his theories of psychoanalysis. So persuasive were the pretensions of this group that they became the court of highest authority on all problems of human behavior. Psychiatry, indeed, enjoyed such a vogue in certain ultra-sophisticated metropolitan circles that one did not "rate" socially unless he was undergoing psychoanalytic treatment.

It must not be supposed, however, that the tenets of Freudian psychiatry met with unqualified acceptance in all quarters. From the very first there were dissenters who called into question both the validity of its premises and the efficacy of its treatment. And the skeptical voices were not stilled even during the heyday of psychiatry. Upon one occasion Msgr. Fulton J. Sheen declared that since Freudianism was based on "materialism, hedonism, infantilism and eroticism," the patient who consulted a "Freudian" analyst could expect "to have him angry with you" if you avowed long "arid wastes of purity."

As years passed, many ministers of those churches adhering closely to traditional Christian doctrine became more and more gravely con-

cerned as they observed the attitudes psychiatrists instilled in patients during treatment. It was recognized that whatever easement of anxiety symptoms or personality conflicts the psychiatrist effected was done without recourse to the blood-atonement by which alone man may attain remission of sins and reconciliation with God.

Finally science began to turn its analytic eye upon the whole field of psychiatry and mental illness in general. It was found that the most cherished basic assumptions of psychiatry were completely unproven, that there were almost as many definitions of mental illness as there were analysts, and that the rate of cures claimed for psychotherapy corresponded almost exactly with that of neurotics who recovered without any treatment whatsoever.

In view of all this, the time seems propitious for a sweeping reappraisal of the entire field of psychiatry and mental health. Evidence now at hand makes possible definitive answers to certain basic questions about the dogma and therapy of its practitioners.

1) What are the fundamental theorems underlying psychoanalytic practice?

2) What sort of treatment does psychotherapy apply, and is it effective?

3) If ineffective, why?

Entering the wonderland of psychiatry and "mental hygiene," one immediately finds himself in a bewildering, churning melange of warring factions, doctrine and counter-doctrine. There are Freudians, and Anti-Freudians. There are countless schools of "psychoanalysis," "clinical psychology," psychopathology and neuropsychiatry. And of course the plain, ordinary variety of psychologist. But since so much in psychoanalytic theory and practice is based upon the work of Freud, it will be worthwhile to touch briefly upon

certain of his basic concepts in order to understand more clearly the postulates and predilections of psychotherapy.

To the orthodox Freudian, the great bulk of neuroses result from repression of primordial instincts (mainly sexual) into the subconscious. The libido, in Freudian theory, represents "the dynamic psychic force that springs from all forms of the sex urge, or all that is included in the word 'love' in the broad sense" (J. E. Wallace Wallin, *Personality Maladjustments and Mental Hygiene*, p. 422). It is constantly in conflict with the ego, "the rational, perceptual self in contact with the outer world" (*Ibid.*). And when gratification of the libido is prevented by reality as perceived by the ego, the result is sexual inhibitions or shocks (traumas) which cause deep-seated and devastating mental conflicts.

The animalistic, hedonistic nature of Freudian theory is self-evident in this explanatory note by its founder:

"The striving for pleasure — the libido, as we say — chooses its objects unchecked by any inhibition, preferring indeed those which are forbidden: not merely the wife of another man, but, above all, the incestuous objects of choice which by common consent humanity holds sacred — the mother and the sister of men, the father and the brother of women." (*A General Introduction to Psychoanalysis*, Star Books edition, p. 127.)

Or again:

"It seems that our entire psychical activity is bent upon *procuring pleasure and avoiding pain*, that it is automatically regulated by the PLEASURE-PRINCIPLE" (p. 311). In this pursuit, however, the ego is forced to be much more selective than the libido. Under the influence of necessity, the ego-instincts "soon learn to replace the pleasure-principle by a modification of it. The task of avoiding pain becomes for them almost equal in importance to that of gaining pleasure . . . the ego

becomes 'reasonable,' is no longer controlled by the pleasure-principle, but follows the REALITY-PRINCIPLE, which at bottom also seeks pleasure — although a delayed and diminished pleasure, one which is assured by its realization of fact, its relation to reality." (p. 312.)

Therapy, for the orthodox Freudian, consists merely in lifting conflicts from the unconscious into the conscious. "By extending the unconscious into consciousness the repressions are raised, the conditions of symptom-formation are abolished, and the pathogenic conflict exchanged for a normal one which must be decided one way or the other. We do nothing for our patients but enable this one mental change to take place in them." (p. 377.)

The unbiased observer will note that, regardless of their pretensions, the Freudians make no claim to effecting cures. An analogy would be if a medical doctor probed until he ascertained that a certain internal lesion caused the patient's illness and then left the patient to cure it by himself. If feelings of guilt lie at the root of the neurotic's condition (and according to psychoanalysts, one of the chief preoccupations of the subconscious is to escape guilt feelings), the Freudian can do no more than tell him to laugh it off and forget it. For the atonement doctrines of religion the Freudian has only contempt. In fact, nothing delights him more than to find a personality warped by an overdosage of "hellfire and brimstone" theology.

The cavalier attitude of Freudian analysts toward religion is tellingly exemplified by Dr. Louis E. Bisch in his book *Be Glad You're Neurotic*. "Remember how you were lied to about the use of tobacco and alcohol?" he queries witheringly. "Recall the maxim that said, 'The wages of sin is death?'"

In the course of time, mental therapists developed a much broader concept of their function than had the primordial Freudian. They undertook to inculcate positive attitudes which would help patients adjust to their social environment, and to foster "the types of social situations in the home, school, church, or elsewhere which will conduce to the development and maintenance of desirable mental and

social traits and which will aid the individual in becoming socially adjusted, in maintaining satisfactory human relations, and in getting along reasonably well with other persons" (Wallin). He continues:

"Man's highest level of functioning is probably his social level — his ability to play his part in the social order as a self-reliant participating member of a community of similar human beings organized as a social democracy." (*Op. cit.*, p. 147.)

That "probably," incidentally, indicates a measure of doubt to which mental therapists in general would have done well to take heed. This concept, for example, lies at the root of the pernicious doctrines of "progressive education" which have wrought irreparable harm to a whole generation of Americans. The curriculum is adjusted to the slow learners so that their personalities will not be warped by failure to pass and they will not be frustrated by measuring themselves against high academic standards. Wallin himself takes the schools severely to task for placing "exaggerated emphasis upon mere scholastic excellence."

"With all the good that the schools have accomplished through their deification of scholastic perfection and insistence upon scholastic conformity, unfortunately many of them, particularly the high schools and colleges — especially the colleges — have also inflicted irreparable damage on the most priceless thing in human nature, the wholesome development of personality." (*Ibid.*, p. 410.)

The therapy of these practitioners has expanded in keeping with their broadening field and multiplied objectives. In addition to the traditional psychoanalysis they employ "suggestive therapeutics," hypnosis, therapeutic interviewing, music therapy and a host of others. Always, however, the aim is to achieve results within the framework of their varying concepts of "mental hygiene" and "social adjustment."

One of the most recent variations in psychotherapeutic approach is the "learning-maturity concept" as expounded by Dr. John A. Schindler in his book *How To Live 365 Days a Year*. This school sees emotional stress as the result of miseducation, or lack of proper education,

and maintains that emotional stasis can be achieved by *learning* the qualities that comprise *maturity*. Dr. Schindler states:

"Stress is bound to arise in an immature person because he is trying to handle adult situations and problems with primitive and childish techniques. The learning-maturity concept has gradually been emerging from the constantly boiling cauldron of psychiatric and psychological thinking. This concept is the direct antithesis of Freudian psychiatry, which has been oriented by the concept that emotional stress is conditioned early in life by an unacceptable experience that is relegated to the dusky murkiness of the subconscious where it preys on the host forevermore." (p. 206.)

This represents a distinct improvement over the esoteric mumbo-jumbo of orthodox Freudianism. At the same time, it still suffers from certain deficiencies inherent in the "social adjustment" school of psychotherapy. More of this later.

Now that a fair cross-section of the aims and objectives of mental therapists has been gained through sampling a few of the many schools or factions within the field, attention may be turned to the question of efficacy. How successful are psychotherapists in treating neuroses and personality maladjustments? How well have their fundamental preconceptions stood the test of time and scientific investigation?

In assessing results of the psychoanalytic approach, it is necessary merely to follow the criterion set up by its founder. "Its reception must depend upon its results," Freud wrote, "and it can afford to wait until these have compelled attention" (*Op. cit.*, p. 92).

Decades have now passed since Freud set the wheels in motion, and as impartial studies are made of the record compiled by psychoanalysis and mental therapy, the verdict is beginning to come in. It is, needless to say, hardly that anticipated by the pompously vainglorious Freud. It is, in fact, completely devastating to mental therapists in general and psychoanalysts in particular.

As long ago as 1952 a British scientist, Dr. H. J. Eysenck, reviewed some nineteen studies claiming effectiveness of psychological treatment in neurosis. His conclusion was:

"They fail to prove that psychotherapy, Freudian or otherwise, facilitates the recovery of neurotic patients. They show that roughly two-thirds of a group of neurotic patients will recover or improve to a marked extent within about two years of the onset of their illness whether they are treated by psychotherapy or not."

This rate of recovery for untreated neurotics — patients with relatively mild mental disturbances — was confirmed by a recent study conducted at the University of Leeds, England. The two-thirds figure almost exactly matches the percentage of cures claimed by psychiatrists and psychologists who have treated patients by psychotherapy.

Some months ago Earl Ubell, Science Editor of the *New York Herald Tribune*, reported that scientists had studied 300 treated and 300 untreated possible juvenile delinquents in the Cambridge-Somerville area of Massachusetts. Although the therapists claimed that they had made progress with their clients, there was no difference in the rate of arrests or severity of crimes of either group. The year before, Dr. Eugene E. Levitt, of the University of Indiana, compared 327 treated emotionally disturbed children with 124 untreated children. He found no differences between the groups.

The *coup de grace* or "clincher," however, was administered recently by Dr. Dalbir Bindra, associate professor of psychology at McGill University and President of the Canadian Psychological Association. In his address before the Association's annual meeting in Saskatoon, also reported by Mr. Ubell, he examined and found wanting the whole body of scientific data behind psychodynamics (the theory upon which is based the technique called psychotherapy). Dr. Bindra stated:

"I realize that it is not possible to prove that this (psychodynamic) approach will never produce any reliable information that could serve as a basis for diagnosis and treatment. All that can be said now is simply that so far there exists no proof of the value of the psychodynamic approach. . . . Thus I believe that this approach has turned out to be a wrong 'lead' and that any further research along this line would be a waste of time."

Dr. Bindra went on to deal with the well-known and widely-used psychological tests that depend on psychodynamics — the Rorschach inkblot test and the Thematic Apperception Test, among others. He cited a 1952 research project in which Dr. Charles Windle, then of the New York Psychiatric Institute, reviewed 200 scientific experiments designed to ascertain if these tests predict disordered behavior as claimed. After meticulous study, Dr. Windle found the experiments too ill-conceived and slipshod to prove the validity of the tests. In his summary of Dr. Bindra's conclusions, Mr. Ubell commented:

"And so it went for each of the tests and methods underpinned by psychodynamics, which in turn owes its origin to Dr. Sigmund Freud's psychoanalytic theories. Can it be that fifty years of mental probing of the psychodynamic sort have left us with nothing more than a half proof of the existence of the subconscious mind which has no relation to the treatment of mental illness?"

Here, of course, is nothing less than the ultimate and utter bankruptcy of the entire system of Freudian theory and practice. All the bombastic theorizing is found to be baseless, all the labored deductions untenable. A building is no stronger than its foundation, and the grotesque structure of Freudian doctrine rested upon the most crumbly accretion conceivable of half-truth and biased misconception.

The basic, all-pervading speciousness of Freudian doctrine derived from its founder's warped, animalistic concept of human nature. This is too self-evident to warrant comment or elaboration. He saw nothing beyond the primordial slime in which human life originated according to the tenuous theories of evolutionists. The only deity in his pantheon was the great god Gratification.

But superimposed upon this basic fault was another of those fundamental fallacies into which the scientific mind lapses so readily, enthusiastically even, when not imbued with the immanent spirit of God. This is the penchant for viewing man as a social being.

It is perfectly true that in certain aspects of his life man functions as

a social creature. But in this he is not unique. Caribou, beavers and elephants are social animals, organized into herds or colonies. Farther down the scale, ants and bees are social beings, dividing the work of the group among various classes. And the desiderata of herd-instinct or group-conformity which so well serve ants and beavers and elephants are not necessarily germane for man.

What sets man apart, differentiates him from all other beings, is the inescapable fact that he is a religious creature. He alone has status and responsibility as a co-partner in creation, with dominion over the earth and its lower orders of inhabitants. He alone must govern himself in accordance with the written precepts of God and give an accounting of his stewardship.

And it is this unique, all-important religious factor in the human problem, ignored in the grandiose hypotheses of the mental therapists, which vitiates their work and is responsible for the monumental crisis which has overtaken their cause. Through failure to take into account this upper level of human experience, and align their treatments with its realities, they leave their patients basically uncured even when they succeed in effecting some partial degree of easement.

The average psychoanalyst, in fact, regards religion more as a *bête noire* or nuisance than anything else. In stacking his own actions against the often rigorous strictures of Divine precept, the individual very likely becomes imbued with a profound sense of sin and guilt. He turns to the analyst. Since the latter can offer nothing in the way of quit-tance or propitiation, he devotes his efforts to removing the *irritant*. By one method or another he seeks to convince the patient that the decrees are unduly severe or out of line with modern scientific thinking or throwbacks to a bygone credulous age.

In the opus referred to previously, Wallin cites the illuminating case of a girl who, at the age of five, threw a cat down a well. Told by her father that she had "murdered a pussy cat," she did not worry over the matter until three years later when a Sunday School lesson on the commandments, with a talk on

"murder," recalled the incident and her father's words. For days she suffered under a fearful burden of guilt until one night when her mother came in and set her mind at rest, after which she "went to sleep, a happy sinner."

How perfectly this epitomizes the entire *modus operandi* of the psychoanalysts and mental therapists! Instead of pointing their patients to the only Divinely-prescribed means of guilt-easement, they endeavor to explain the burden away or induce the patient to shrug it off or bury it under a welter of "positive thinking." Their pesky guilt feelings duly exercised, the patients go forth rejoicing in their new-found status as "happy sinners."

This expansive state of euphoria, unfortunately, is a snare and a delusion. The Divine requirements of sin-remission are not so easily disposed of. The patient may be satisfied, and the psychiatrist as well, but God is not. The crucial, transcendent problem of accountability before Him remains.

The Bible, that incomparable Book which deals with and illuminates every aspect of human life from the seamiest to the noblest, speaks eloquently and explicitly of the inner conflicts which mental therapists seek to treat. But it speaks to the whole man and neglects no aspect of his nature. In his Epistle to the Galatians St. Paul declares:

"However, I say, Walk spiritually, and do not gratify sensual passion. For the flesh lusts against the Spirit, and the Spirit against the flesh; for these oppose one another, so that you do not what you would wish." (Gal. 5:16-17, *Ferrar Fenton Trans.*)

If the Freudians have their way, however, there is no battle — simply because the patients are urged to strike their colors and let the enemy carry the day. "Even apart from illness," Freud asserts, "it is easy to see in the sphere of character-formation that sexual restraint goes hand in hand with a certain anxiousness and cautiousness, whereas fearlessness and a boldly adventurous spirit bring with them a free tolerance of sexual needs." Or again:

"We cannot avoid observing with critical eyes, and we have found it impossible to give our support to conventional sexual morality or to approve

highly of the means by which society attempts to arrange the practical problems of sexuality in life. We can demonstrate with ease that what the world calls its code of morals demands more sacrifices than it is worth, and that its behavior is neither dictated by honesty nor instituted with wisdom." (*Op. cit.*, pp. 376-7.)

But no amount of exhortation to hedonism on the part of Freudians can alter the fundamental facts of life. When God placed man on earth, He provided explicit laws to govern man's conduct. And the doctrine of ultimate accountability is so deeply ingrained in everyone ever touched by Christian theology that no amount of subconscious-probing by psychoanalysts or glib preachments by mental therapists is going to expunge it completely. Somewhere in the depths of the patient's being will remain a nubbin of uneasiness which no purely human agency can remove. "All we like sheep have gone astray," the Prophet Isaiah wrote, "we have turned every one to his own way." This is one of the eternal verities of life which nothing in the mental hygienist's treatment-guide, no amount of psychoanalytic abracadabra, is going to sweep under the rug.

But God does not leave man lost, convicted and hopeless. Remission of sins is provided through the Atonement of the Lamb of God, foreordained from the foundation of the world. "For by the law is the knowledge of sin," St. Paul explained in his Epistle to the Romans, but by God's grace redemption is freely bestowed through Christ Jesus:

"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." (Rom. 3:25.)

Or as St. Peter declared:

"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." (Acts 10:43.)

Here alone can the individual find true peace of mind. Here alone can "guilt feelings" be adequately dealt with. Since God gave man a conscience, the treatment of malaise induced by its operation is a matter for the Great Physician, the Healer of Souls. It is to stress this supreme

truism of human life that a certain eternally comforting statement of St. John is included in the Episcopal Communion Service:

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins." (1 John 2:1-2.)

The suppliant will not come to the Mediator seeking bread and receive a stone. He will not be sent away with a pseudo-cure which leaves the basic problem untouched. The efficacy of the Divine treatment is universal and unfailing. "If the Son therefore shall make you free," the Master declared, "ye shall be free indeed" (John 8:36).

The matter, however, has ramifications far beyond this. Mental therapists strive strenuously to promote "social adjustment" or conformity. But what price conformity when one is involved in the nerve-racking, ulcer-breeding atmosphere of various highly-competitive businesses? What price conformity when one comes into contact with certain ultra-sophisticated colonies where promiscuity is the norm and moral codes are endowed with three-way stretch? Here, as in many other circumstances, "conformity" will only breed new crops of those inner conflicts which are anathema to mental hygienists.

In cases such as this, the Bible teaches not conformity but *nonconformity*. So vital to inner peace of mind is a harmonious relationship with God that every other consideration must be subordinated to it. "Running with the herd" may give satisfaction for a time; but if the herd happens to be galloping toward quicksand or a cliff, the consequences will be unpleasant indeed.

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but sick [*marg.*] about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supporting that gain is godliness: from such withdraw thyself." (1 Tim. 6:3-5.)

Another aspect of mental and spiritual tranquillity develops naturally.
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☆☆☆☆☆☆☆☆ U ☆☆☆ BY KENNETH DE COURCY ☆☆☆ UU ☆☆☆

THE OUTCOME of the British election, the forthcoming international talks and the curious relationship between China and Russia create a new situation. We think that the new story now just about to unfold will be of intense interest. We have, therefore, made plans fully to cover it. We are re-deploying our team of observers. The next few months will bring in fresh reports from a re-deployed team and we hope that they will prove of much interest.

Russia is on the wrong foot. The West is very powerful. It would be irresponsible not to attempt a settlement — but a settlement which betrays not one single vital issue. If these efforts fail, then we shall all face a new and dangerous situation. It will serve no purpose at all automatically to anticipate failure. Nor would it be justifiable. Since Russia's great reverse in the Middle East in the summer of 1958 and her undoubted climb-down over Berlin (so far) she has got into real difficulties. This creates a situation into which the Western Powers have properly moved up their diplomatic forces — backed as they are by immense military and economic strength. The next moves will be both vitally important and of immense interest. If they fail, it will not be the fault of the Western Powers, whose policy at present is both intelligent and sincere.

Socialism in Britain is dead. It would revive only if a Conservative government deflated the economy and thus caused unemployment. The Conservative Party is not likely to be so stupid. It is dominated by very able men of great intelligence. Monetary and credit expansion keyed to production is likely to be the guiding policy.

Exactly where, then, will any kind of Radical Opposition come in? We do not yet see it. The British public might get bored with the Conservatives after thirteen years of power but they will not sacrifice prosperity just because they are bored.

Two years ago, America became extremely unpopular throughout Western Europe — particularly in Britain, France and Germany. Indeed, a point was reached when America became really loathed. This was partly due to Suez but also to many other factors — not excluding a reaction to the immense aid everyone had received.

The tide has now turned. America is no longer unpopular. This is partly due to an emotional reaction following the death of Mr. Dulles when a great many people suddenly realized that, even if they could not agree with his policies, he had been an undoubted force in keeping Russia in containment and that he had proved himself to be a brave and tireless man.

Above all, it was suddenly realized that to call China's bluff was, after all, the right policy.

More recently, Eisenhower's visit did a lot of good. There can be no doubt at all that, without saying anything in the least clever or new, he made an excellent impression. He convinced everyone that if peace were possible he would see that we had it. No one could imagine him plunging into war unless he had absolutely no alternative.

All in all American prestige stands far higher than two years ago and is probably at an all-time high record at present. Naturally, the countries of Western Europe which have recovered to so great an extent are no longer so frustrated as they were and easy circumstances make one less critical of others.

France is still irritated by American misconceptions about colonialism. The French cannot see the difference between the French settlement of Algeria and the origins of America. They feel that the white settlers of America were somewhat less liberal toward Red Indians than French settlers in Algeria have been towards Arabs. France cannot see any relationship between the revolt of the American colonies against dictation from London and the present disputes about colonialism. France finds America's objections to the white settlers' revolt against certain dictations from Paris to be really extraordinary. However, there is a suspicion that America is awakening to the truth of all this and, in consequence, there is less anger in France and Britain than there was. No one any longer thinks that America really believes one million Frenchmen should quit Algeria or that four million white people should quit Central and South Africa. Nor, of course, do Americans think that they should, any more than they believe white Australians should leave and hand back to the Aborigines. All in all, the atmosphere is much better.

Despite much talk of disarmament, the real difficulty lies in a single fact. Even if every atomic weapon is destroyed, if the development of atomic energy is to continue for peaceful purposes what control on earth can stop a secret bomb being made? If atomic energy exists for peace, it must also be ready to hand for a more sinister purpose. This atomic weapon is far easier to conceal than any other in the history of war, if vast nuclear industries exist for commercial purposes. And they certainly will exist. Therein lies the whole problem. Thus, if atomic weapons are to be destroyed and if any control were possible, all other forms of armament must go too. The West will never consent and cannot afford to compete with the masses of Russia and China in conventional weapons.

The whole question, therefore, will revert to one of control. Short of that, there will be no disarmament at all. How one controls nuclear weapons which can be made secretly from within a nuclear industry no one yet has the slightest idea. It is probable, therefore, that the policy of deterring aggression will continue to be the form. Now this could be a very nasty thing. It is neither safe to have nuclear weapons lying about all over the place, nor is it safe for us to abolish them unless all Russia, all China, and all the satellites are policed and every remote branch of all nuclear industry is totally controlled.

What none of us knows is what Russian policy will be if the West refuses to disarm without full controls. That will be a testing time. Russia — convinced that the peaceful progress of Communism is not possible; that disarmament by the West is not a salable idea; afraid of China; and under all kinds of domestic pressures — will have to re-think her policy. Just how will she re-think it? Some observers feel that she will slowly fold up and join the West. Others think that she will react with violence and risk everything in a gigantic bluff which the West will call and from which Russia will be unable to escape. In other words, war by ghastly accident and miscalculation.

Opinions differ very sharply indeed. By no means everyone thinks peace to be inevitable. By no means everyone involved in the crucial international talks thinks war likely. Most of those concerned admit to absolute mystification. But there are two minority schools — those who are convinced that peace is, somehow or other, inevitable, and those who think exactly the opposite. Your Observer is far from convinced that peace is inevitable. That, in his opinion, is an exaggerated view and one which has very little support from the facts. It may be possible but "inevitable" is a big word and, in your Observer's opinion, we are not yet in a position to justify it.

President Eisenhower and Mr. Macmillan feel that if no arrangements can be made the blame must be seen to be solely upon Russia and it must, in fact, be Russia's exclusive fault. That is certainly true. It would be extremely difficult for Russia to give any possible explanation or excuse for war. China, however, lies behind the scene; sinister, ruthless, fanatical and utterly indifferent to the considerations which influence us and to some extent Russia also.

During the exchanges between Khrushchev and the American Labor leaders, the whole issue became quite clear. Mr. Khrushchev made it crystal clear to the American Labor Union leaders that Russia requires the abolition of all our defense bases and requires disarmament before any effective inspection or control. We can but hope that he will change his policy. If he does not, the cold war will go on. Whether Russia is bluffing or not, we shall presently see. One fears that on this particular question she is serious and not bluffing. The Summit talks will help to clarify that to some extent, although it will be in working committees that we shall discover the full answer. So far, there has been no relaxation on the vital question of pre-control. Mr. Selwyn Lloyd has correctly said that Britain suggested total disarmament before and not

after Russia did so. The question is not that. It is one of pre-control for which the Western Powers are ready — Russia is not. Why not?

Khrushchev was given the opportunity to drop his rash Berlin ultimatum quietly. His retraction, however, was made by a vague and noncommittal formula which can at any time be interpreted to suit Soviet policy. But Khrushchev is still in a difficult position. His reckless Berlin policy was never popular with the military leaders. He also has a number of political critics. He jockeyed himself into the leadership with the support of a majority of the Central Committee of the Communist Party but not all those who supported him did so equally on all issues. On top of this, Khrushchev — and indeed Russia — is now in a serious situation over disarmament.

But a new factor has arisen which — so far as we know — has not yet been reported anywhere. Earlier this year a vast census of the population, industry, agriculture, stocks, and resources of all kinds was completed. Nothing of the kind had ever previously been attempted in Russia. The situation disclosed by this census is extremely serious. The figures show that if industrial military production is to be maintained, either the Soviet armed forces must be substantially reduced or annual intakes must be drastically curtailed. The alternative is immediately to slow down military production.

The subversion of important areas of the African continent has for a long time been an important aspect of Soviet strategy. So far, all these attempts have failed to make any really strong impact, let alone have any considerable success. West Africans in particular have failed to respond to Communist blandishments and intrigues. There is evidence, however, that Soviet attempts to subvert the Congo and certain West African territories are to be renewed. One of our observers, who has just spent three months in the territories chiefly concerned, has sent us some interesting reports. He visited not only the towns but also many of the remote areas and had contacts with both Europeans and Africans of all grades.

Communist activity is timed to begin in parts of West Africa and the Congo during this autumn and winter. From many important areas a number of Communist key men left for Europe during the summer. As far as can be found out, they were due back towards the end of October or early November. This information has been gained from various independent sources geographically remote from each other and from places in which local informants apparently had no idea that identical moves were taking place from other territories. In addition to this, rumors are now being spread over a wide area, especially amongst the more educated and politically-minded Africans, of the likelihood of interesting events during 1960.

The foregoing is the one hundred and sixty-sixth presentation of excerpts from "Intelligence Digest — A Review of World Affairs" by Kenneth de Courcy, published in DESTINY by special arrangement with the author.

Readers desiring the complete "Intelligence Digest" may obtain it by subscription at \$15.00 a year, through Destiny Publishers, Merrimac, Mass., in which case it will come to you direct by mail as soon as printed.—Ed.

REVOLUTION: PAST AND PRESENT

By C. R. Dickey

WHAT IS BACK of the "Cold War" and the universal turmoil that plague all nations, with no apparent solution or end in sight? Comparatively few citizens in western nations seem to realize that we are embroiled in a revolution, the deadliest and most decisive in the history of the world.

A book titled *World Revolution*, written by Mrs. Nesta H. Webster, was published by Small, Maynard & Company in 1921. In the Foreword to this book, Mrs. Webster says:

"Amongst all the books, pamphlets and newspaper articles that are now devoted to the World Revolution through which we are passing, it is strange to notice how little scientific investigation is being brought to bear on the origins of the movement. A frequent explanation advanced, and, I believe, the most fallacious, is that the present unrest must be attributed to 'war weariness.' . . . Revolution is not the product of war, but a malady that a nation suffering from the aftereffects of a war is most likely to develop, just as a man enfeebled by fatigue is more liable to contract disease than one who is in a state of perfect vigour. . . .

"The truth is that for the last one hundred and forty-five years the fire of revolution has smoldered steadily beneath the ancient structure of civilization, and already at moments has burst out into flame threatening to destroy to its very foundations that social edifice which eighteen centuries have been spent in constructing. The crisis of today is, then, no development of modern times, but a mere continuation of the immense movement that began in the middle of the eighteenth century. In a word, it is all one and the same revolution — the revolution that found its first expression in France of 1789. Both in its nature and its aims it differs entirely from former revolutions which had for their origin some localized or temporary cause. The revolution through which we are now passing is not local but universal, it is not political but social, and its causes must be

sought not in popular discontent, but in a deep-laid conspiracy that uses the people to their own undoing."

The purpose of this article is to show that present movements and ideologies are not new. They are not different even in content or aims from the goals and methods of revolutionaries in the centuries preceding our own. Furthermore, they are not recognized as essential parts of world revolution because they are directed secretly by conspirators whose identity is seldom revealed by their machinations.

World Revolution begins with this paragraph:

"It is a commonly accepted opinion that the great revolutionary movement which began at the end of the eighteenth century originated with the philosophers of France, particularly with Rousseau. This is only to state half the case; Rousseau was not the originator of his doctrines, and if we were to seek the cause of revolution in mere philosophy, it would be necessary to go a great deal further back than Rousseau — to Mably, to the *Utopia* of Thomas More, and even to Pythagoras and Plato."

At the same time it is undoubtedly true, adds Mrs. Webster, "that Rousseau was the principal medium through which the doctrines of these earlier philosophers were brought home to the intelligentsia of eighteenth century France," and that his works contained the germs of modern Socialism in all its forms. It was when Rousseau and Voltaire allied themselves with certain Secret Societies that their theories became a dynamic force for the destruction of civilization.

The origins of these secret orders trace back six centuries before the French Revolution. "As early as 1185 an order had been formed, calling itself the 'Confrererie de la Paix,' with the main object of putting an end to wars, but also with the idea of establishing community

of land. . . . It will be seen, therefore, that Rousseau, in attacking the rights of property, was proclaiming a doctrine that had not only been preached but which it had actually been attempted to put into practice in France 600 years earlier" (Webster, p. 4).

Thus we see that a major revolutionary goal in the past was the common ownership of property, so stated for propaganda value; although, correctly worded, it reads — the abolition of private property. But dreamers and drawing room philosophers lacked the drive to put over such an ambitious program. That power came when Adam Weishaupt founded the Order of the Illuminati of Bavaria.

Weishaupt was born in Bavaria on February 6, 1748. He was trained by the Jesuits, but later turned to the teachings of French philosophers and the anti-Christian doctrines of the Manichaens. The system which Weishaupt devised is summed up briefly in a rare brochure by F. Brunelliere. "Weishaupt," he said, "aimed at nothing less than the complete overthrow of authority, nationality, and the whole social system, in a word, the suppression of property, etc. . . . As to his principle, it was absolute and blind obedience, universal espionage, the end justifies the means."

Weishaupt himself states the fundamental thought and aims of his system in these words:

"Equality and liberty are the essential rights which man in his original and primitive perfection received from nature. The first attack upon this equality was made by property; the first attack upon liberty was made by political societies or Governments; the sole supports of property and Governments are the religious laws. Therefore, to establish man in his primitive rights of equality and liberty, we must begin by destroying all religion, all civil society, and finish by abolishing property."

In directions given for the instruction of initiates concerning patriotism, Weishaupt said:

"So one sees that Patriotism gave birth to Localism, to the family spirit, and finally to Egoism. Thus the origin of states or governments of civil society was the seed of discord and Patriotism found its punishment in itself. . . . Diminish, do away with this love of country, and men will once more learn to know and love each other as men, there will be no more partiality, the ties between hearts will unroll and extend."

The word "Illuminati" signifies "The Enlightened Ones." The adepts of this Order, however, have ever been what one keen observer calls "light-bearers of darkness." Their magic formula, "Liberty, Equality, and Fraternity," deceptively used, has served the cause of subversion from Weishaupt's day to the present time.

It is an informative experience to take a look at Weishaupt and his associates through the writings of one of their contemporaries. We quote now at some length from the Third Edition of a book published in 1798. It was written by John Robison, Professor of Natural Philosophy and Secretary to the Royal Society of Edinburgh. The title is: *Proofs Of A Conspiracy Against All The Religions And Governments Of Europe*. From the Introduction, p. 15:

"The Association of which I have been speaking is the Order of Illuminati, founded by Dr. Adam Weishaupt, professor of Canon-law in the University of Ingolstadt, and abolished in 1786 by the Elector of Bavaria, but revived immediately after, under another name, and in a different form, all over Germany. It was again detected, and seemingly broken up: but it had by this time taken so deep root that it still subsists without being detected, and has spread into all the countries of Europe."

(Note: On this phase, Mrs. Webster makes the following comment in: *World Revolution*, pages 25-26: "This apparent break-up of the society admirably served the purpose of the conspirators, who now diligently circulated the news that Illuminism had ceased to exist — a deception carried on ever since by interested historians anxious to suppress the truth about its subsequent activities. The truth is that not until Illumin-

ism had been apparently extinguished in Bavaria was it able to make its formidable influence felt abroad and, public anxiety being allayed, it could secretly extend its organization over the whole civilized world.")

From Robison, Chapter I, p. 84:

"The immense literary manufacture of Germany, far exceeding that of any nation of Europe, is carried on in a very particular way. The books go in sheets to the great fairs of Leipsic and Francfort, twice-a-year. The booksellers meet there, and see at one glance the state of literature; and having speculated and made their bargains, the books are instantly dispersed through every part of the Empire, and appear at once in all quarters. . . . By this mode of traffic, a plot may be formed, and actually has been formed, for giving any particular turn to the literature of the country." (Note: Who would have thought that certain men were on to such tricks of trade in Robison's day?)

The next six paragraphs, from Chapter II, are instructions from the leaders of the Order to their novitiates, as quoted by Professor Robison.

"We must acquire the direction of education — of church management — of the professorial chair, and of the pulpit. We must bring our opinions into fashion by every art — spread them among the people by the help of young writers. We must preach the warmest concern for humanity, and make people indifferent to all other relations. We must take care that our writers be well puffed, and that the Reviewers do not depreciate them; therefore we must endeavor by every means to gain over the Reviewers and Journalists; and we must also try to gain the booksellers, who in time will see that it is to their interest to side with us." (From p. 191.)

"There is no way of influencing men so powerfully as by means of women. These should therefore be our chief study; we should insinuate ourselves into their good opinion, give them hints of emancipation from the tyranny of public opinion, and of standing up for themselves; it will be an immense relief to their enslaved minds to be freed from any one bond of restraint, and it will fire them to work for us with zeal, without knowing that they do so; for they will only be indulging their own desire for personal admiration." (From p. 193.)

"If a writer publishes anything that attracts notice, and is in itself just, but

does not accord with our plan, we must endeavor to win him over, or decry him." (From p. 194.)

"The great strength of our Order lies in its concealment; let it never appear in any place in its own name, but always covered by another name, and another occupation. . . . By establishing reading societies, and subscription libraries, and taking them under our direction, and supplying them through our labours, we may turn the public mind which way we will." (From p. 195.)

"In like manner we must try to obtain an influence in the military academies, (this may be of mighty consequence,) the printing-houses, booksellers' shops, chapters, and in short all offices which have any effect, either in forming, or in managing, or even in directing the mind of man, painting and engraving are highly worth our care." (From pp. 195-6.)

"Lately, we have got possession of the Bartholomew Institution for young clergymen, having secured all its supporters. Through this we shall be able to supply Bavaria with fit priests." (From p. 199.)

"They meant to abolish the laws which protected property accumulated by long continued and successful industry, and to prevent for the future any such accumulation. They intended to establish Liberty and Equality, the inprescriptible Rights of Man, (at least they pretended all this to those who were neither Magi nor Regents). And, as necessary preparations for all this, they intended to root out all religion and ordinary morality, and even to break the bonds of domestic life, by destroying the veneration for the marriage-vows, and by taking the education of children out of the hands of parents. This was all that the Illuminati could teach, and this was precisely what France has done." (From p. 375.)

The First French Revolution set the pattern for world revolution as it operates at the present time. Prominent names among those who engineered it are Count Mirabeau, the Duke of Orleans, the Prussian Baron Anacharsis Clootz, Robespierre, and Gracchus Babeuf. "In reality," says Mrs. Webster, "Clootz was one of the most important figures of the whole Revolution if viewed from the modern standpoint, for it was he alone of all his day who embodied the spirit of anti-patriotism and Internationalism which, defeated in France of 1793, finally secured its triumph on the

ruins of the Russian Empire of 1917" (p. 38).

During the first two years of the Revolution, Illuminism went underground and disguised itself with the formation of Jacobin Clubs all over France. Concerning this group, Robison quotes one Hoffman as saying: "The intelligent saw in the open system of the Jacobins the complete hidden system of the Illuminati. We knew that this system included the whole world in its aims, and France was only the place of its first explosion" (p. 417).

Writing of this period, Mrs. Webster says:

"How can we doubt the truth of those terrible words of Barruel which the subsequent history of the world and, above all, its situation today has surely justified:

"You thought the Revolution ended in France, and the Revolution in France was only the first attempt of the Jacobins. In the desires of a terrible and formidable sect, you have only reached the first stage of the plans it has formed for that general revolution which is to overthrow all thrones, all altars, annihilate all property, efface all law and end by dissolving all society." (p. 83.)

In the movements described here we have the pattern and foundation for all subsequent revolutionary activities, including the present century. The Second French Revolution came in 1830, and the *bourgeoisie* revolution in Germany followed in 1848. This brings us to the era of Karl Marx, Friedrich Engels, Nikolay Lenin, and the Russian Revolution of 1917.

Karl Marx was born in 1818, the son of a Jewish lawyer whose real name was Mordechai. He went to Paris in 1843 to study economics but was expelled from France because of his revolutionary activities. His next move was to Brussels, where he and his friend Engels reorganized the Communist League, and in 1847 published the *Communist Manifesto*. Marx originated no new ideas. He merely copied the ideas which had been propagated before his day.

"Marx then was an impostor from the beginning. Posing as the prophet of a new gospel, he was in reality nothing but a plagiarist without the common honesty to pay tribute to the sources whence he drew his material." (Webster, p. 170.)

Furthermore, he was fraudulent in the practice of his theories. His main theme was the abolition of Capitalism, which he claimed was a system founded on the exploitation of the workers. Yet Marx was never known to do any labor. He lived off the bounty of Engels, whose fortune had been made out of Lancashire cotton mills. "So," comments Mrs. Webster, "we have the ludicrous situation of these two German opponents of Capitalism and industrial exploitation living complacently on capital accumulated from the exploitation of English workers! How, in the face of this fact, can any one retain a lingering belief in the genuineness of Marx's Socialism?"

The word "International," as used by Communists, refers to any of several working-class Socialist organizations of international scope, especially to the following: First International (1864-1876), founded in London; Second International, founded at Paris in 1889; and Third International, founded at Moscow (1919) by delegates from twelve countries as a protest against the inactivity of the Second International, and as a call to Communists to support the Russian Revolution and to inaugurate similar movements elsewhere.

There is no need to trace the success of these diabolical plans. Their devastating influence in all countries, including our own, is the greatest tragedy of modern times. We list below the major objectives of Illuminism-Socialism, as stated by Weishaupt and his followers. Compare them with the aims of State Socialism and left-wing Democracy in leading nations at the present time.

- 1) Abolition of private property and inheritance.
- 2) Abolition of Governments.
- 3) Abolition of all religions, especially Christianity.
- 4) Abolition of organized civil society.
- 5) Abolition of Patriotism.
- 6) Control of the trend and distribution of literature.
- 7) Control of education from bottom to top.
- 8) Control of Churches and the pulpit.
- 9) Control of writers, publishers and libraries.

10) Destruction of moral law and the sanctity of marriage.

11) Removal of parental control over children.

12) Abolition of nations and government by law.

Note the shocking similarity of aims between subverters of the past and "one-worlders" today. If only these facts would stab us awake! America's "New Deal" was not new, as people thought, but it has achieved many goals dear to the masters of subversion.

It is generally conceded that Mrs. Eleanor Roosevelt is the First Citizen of the World, a title which she wears, no doubt, with pride. But on page 50, in *Proofs of a Conspiracy*, Professor Robison says:

"The Bishop of Austin, the man so bepraised as the benevolent Citizen of the World, the friend of mankind and of good order, was Senior Warden of another Lodge at Paris, established in 1786 (I think chiefly by Orleans and himself), which afterward became the Jacobin Club."

What a surprise it would be to the former First Lady and her ultra-liberal friends if they should learn that she is *not* the First World Citizen. One who aspires to be a citizen of the world, rather than a useful and loyal citizen of his own land, may find out later that he has been traveling with traitors.

We hear much these days about an insidious thing called "brain-washing" and suppose that it is some new technique hitherto unknown. But not so. Writing about the Illuminati in an Essay published in 1789, the Frenchman de Luchet said:

"There are a certain number of people who have arrived at the highest degree of imposture. They have conceived the project of reigning over opinions, and of conquering, not kingdoms, nor provinces, but the human mind. This project is gigantic, and has something of madness in it. . . ."

"Socialism," Lenin wrote in May 1918, "can only be reached by the development of State Capitalism, the careful organization of finance, control, and discipline amongst the workers. Without this there is no Socialism." Mrs. Webster brands Lenin's State Socialism as the most reactionary school of thought now
(Continued on page 262)

THE SEALS ARE BROKEN

Chapter II

By J. Bernard Nicklin

FOR THREE THOUSAND YEARS or more after its construction, visitors might have searched, and searched in vain, for any sign of a door or entrance into the Great Pyramid's interior. Its four sides of white polished limestone, reflecting the sunlight like gigantic mirrors, presented an unbroken appearance. But to a select few, it was known that somewhere about midway, fairly high up, along its northern face, a secret door existed — a hidden movable door — giving access to a long descending passage leading to a subterranean chamber.

The Roman historian Strabo evidently knew of this secret entrance, for he refers to it thus:

"On high, as it were, in the midst between the sides, there is a stone that may be removed, which, on being taken out, there is an oblique entrance leading to the tomb."*

As other Egyptian pyramids had subterranean chambers which served as royal tombs, so, Strabo believed, did the Great Pyramid.

But in the underground chamber of this monument, only the roof is smooth and finished; the sides and floor are so rough and rugged it is quite unlikely that it ever served as a royal tomb. Indeed, as someone has observed, this so-called "tomb" gives the impression of "upside-downness."

According to ancient tradition, the Great Pyramid was built to embrace a Divine revelation to be made known to a race living in the then-distant future. When the time came its mysteries would be unsealed.

It was about the year 820 A.D. that the Caliph Al Mamoun — son of Haroun Al Raschid, of "Arabian Nights" fame — came to the Great Pyramid in quest of the vast treasure rumor said lay hidden therein. Certain vague information seems to have led him to the center of its northern face and whether he then searched for the true entrance and failed to discover it is not known. Eventually, however, at a point some thirty feet aboveground, with a gang of Mohammedan quarrymen, he began the prodigious task of forcing a passage into the interior. Unknown to him, however, the true entrance did not lie in the central plane of the Great Pyramid's northern side, but some 24 feet to the east of it, so that his chances of intersecting its Descending Passage were slender indeed.

After weeks of laborious effort, with the help of fire and vinegar, so it is recorded, a tunnel had been driven some 90 feet or more horizontally inward, but no trace of treasure had been found. His men were about to give up in despair when a great stone was heard to fall in some hollow place within a few feet from where they were. Renewing their efforts, before long they broke into the Descending Passage which, many centuries before, Romans, Greeks and Egyptians must often have passed up and down when visiting the underground chamber, never suspecting that another Ascending Passage branching from it led to the most important part of the Great Pyramid.

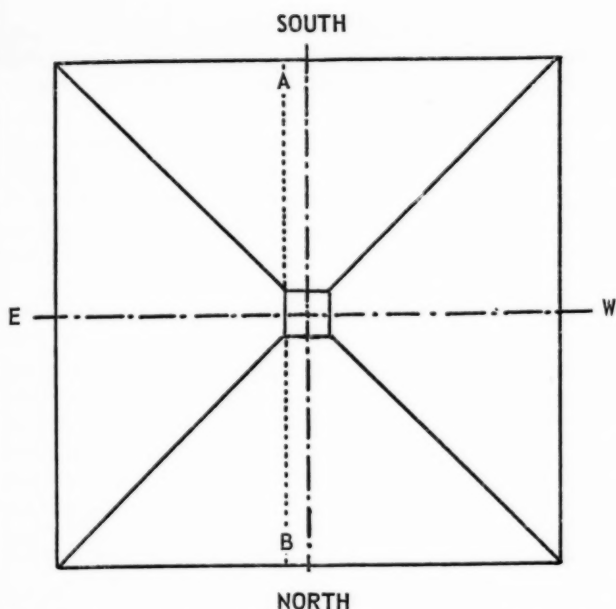
When the Great Pyramid was built the lower end of this Ascending Passage had been intentionally blocked with granite plugs and, in order to disguise the fact, a large angular limestone slab had been placed in front of it to make the roof of the Descending Passage appear continuous. This limestone slab, undisturbed by earth tremors, had been shaken by the blows of Mamoun's workmen as they approached and, becoming dislodged, had fallen with a crash, the cavity left revealing the existence of another Ascending Passage. At once they resolved to enter it, but finding the granite plugs immovable and too hard for their tools, they proceeded to cut a way through the surrounding softer limestone and in due course entered the passage higher up. This they found choked with loose stone and rubble, but when cleared away the whole of the Great Pyramid's interior lay open for their inspection. No treasure did they find, however; only perfect workmanship and an empty lidless stone coffer in a chamber at the end of the passages.

All of the interior passages and chambers of the Great Pyramid fall along a line "AB", parallel to its North-South central plane, as shown in the accompanying diagram.

If all the Great Pyramid east of the line "AB" were sliced away, its passages and chambers would appear as shown in the accompanying sectional elevation.

Today, the Great Pyramid is entered usually by way of Al Mamoun's forced tunnel (shown by dotted lines in the diagram). Here there is plenty of headroom, and its junction with the Ascending and Descending Passages is quickly reached. Upon passing into the latter, one has to bend rather low as the height of it, and other passages in the Great Pyramid, with the exception of the Well and Grand

*Strabo — Book xvii; page 808; quoted by Howard Vyse.



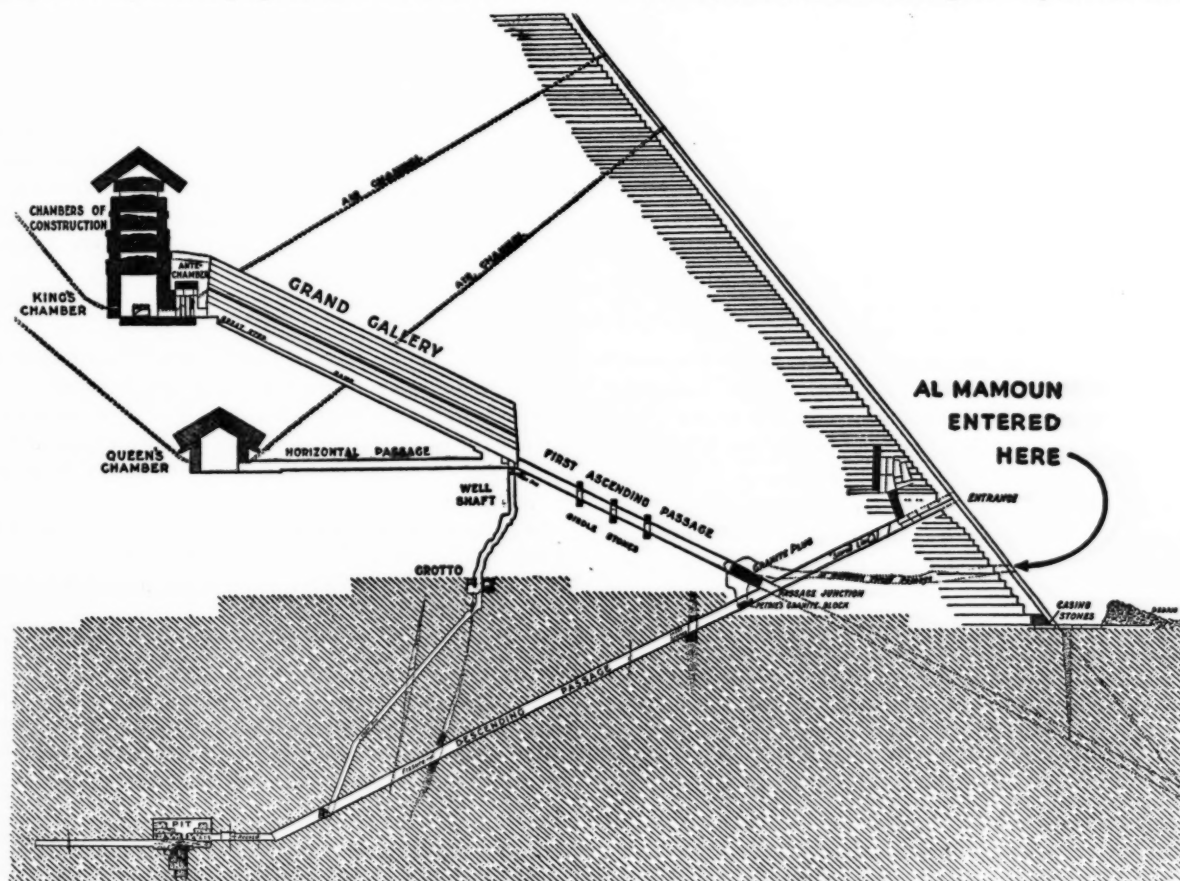
Plan showing central vertical plane of Passages some 24 feet from the North-South Central Plane of the Great Pyramid Gallery, is barely four feet, and the width three feet six inches.

Some forty feet from the entrance of this Descending Passage, two mysterious perpendicular lines are to be seen

scored from roof to floor opposite each other. It is believed they were cut by the builders to record astronomically either the date of the Great Pyramid's construction, or the epoch of its foundation. Calculations by Sir John Herschel, and later by Dr. Brunnow and by Professor Proctor of Cambridge University, show that in 2136-40 B.C. the Dragon Star (alpha Draconis) — then the Pole Star — shone directly down the Descending Passage; and, at the same time, Alcyone, the chief star of the Pleiades, was in exact alignment with the scored lines. According to David Davidson, the star Alcyone, in Euphratean tradition, was associated with foundation-laying! Do these "scored lines" provide a clue to the Great Pyramid's age?

At the far end of the Descending Passage is the subterranean chamber — "the Pit" — a deep cavity in the natural rock a hundred feet below the base of the Great Pyramid; but, for the moment, the point of interest is an opening in the passage itself not far from the bottom. This, in the accompanying drawing, it will be seen, is the exit of the so-called "Well Shaft."

Opinions differ as to when and for what purpose this "Well Shaft" was tunnelled, but evidently it was some time after the Great Pyramid was built. Was this possibly to provide the keepers of the Great Pyramid with a kind of back staircase to enable them to reach its upper chambers? The soundest theory appears that advanced by the late David Davidson. Cracks having developed due to subsi-



dence, some being visible at points down the Descending Passage, an inspection of the interior was deemed necessary. The custodians in charge did not seek to tunnel through the masonry alongside the granite plugs of the Ascending Passage, as did Mamoun's men; but so as to make a more thorough examination, they commenced their tunnelling in a gradually sloping direction from the lower part of the Descending Passage and, having proceeded some distance, hollowed out a chamber, now referred to as "the grotto." Here, says Davidson, "they organized their depot for tools and rest, and for the by-passing of workers and materials." From this grotto they continued to drive their shaft toward the commencement of the Grand Gallery and, when sufficiently advanced, made an accurate survey from a fixed point of the Great Pyramid's construction to determine the exact location reached in azimuth, altitude and distance. To have done so shows they must have possessed most accurate data, and great mathematical skill, for when, according to their calculations, they had reached a point some twenty feet below the first ramp stone on the west side of the Grand Gallery, so certain were they of their position that, upon driving a shaft vertically upward, they forced off the ramp stone, as is evident from its fractured appearance.*

For this Well Shaft to have emerged, as it did, a few inches from the entrance into the Grand Gallery was a remarkable feat of engineering, but also a matter of very great significance, as we shall see!

But to continue our survey. Upon passing up the Ascending Passage, now well-lighted and made easier for climbing by transverse wooden slats fixed on the floor, we emerge into a Grand Gallery — a truly imposing part of the Great Pyramid's interior.

Here, the roof rises to about 28 feet, the breadth increases to about 7 feet, while from end to end the Gallery is close upon 150 feet in length. Constructed entirely of limestone, with ramps and rampstones at regular intervals on either side, the masonry along the walls, built in successive overlaps, adds to the majestic effect.

Another glance at the sketch of the Great Pyramid's interior will show that, while the floor of the Ascending Passage continues at the same slope to the end of the Grand Gallery, a big gap occurs at the point where the Horizontal Passage leads off to the Queen's Chamber.

Nearly a century ago, two engineers, Perring and Wayman Dixon, upon examining the masonry at this break of the floor, discovered that at one time a neatly laid joint-supported flooring, nine inches thick, had covered completely the whole of that gap and concealed the passage leading to the Queen's Chamber, making one continuous slope from the top of the Grand Gallery to the bottom of the Ascending Passage. What had happened, it appeared, was that at some unknown time, keepers, or perhaps intruders hunting for treasure, had destroyed that missing section, removed its supporting beams and laid bare the entrance to the Queen's Chamber for all to see. This, it

would seem, happened long before Al Mamoun's men broke through, and likely enough the stone fragments they found upon entering the Ascending Passage were the remains of this missing part of the floor.

The Queen's Chamber lies almost in the center of the Great Pyramid. It is built entirely of limestone, is approximately 19 feet in length and 17 feet wide; its walls, 15 feet high, support a gabled roof. A curious niche in its east wall has caused much speculation; but there is another strange feature — two ventilators exist in its north and south walls. Prior to 1872 their presence was unknown. Then someone, upon noticing a slight crack in one of those walls, inserted a wire and found a hollow place which proved to be the start of an air channel. This ventilator had not been concealed by a patch as one might have expected. Instead, the stone block comprising it had been skillfully hollowed out to within a few inches and then left, so that only a few knocks were needed to open it up. Another air channel of exactly similar construction was found on the opposite side of the Chamber.

Air passages for ventilation, communicating with the outside of the Great Pyramid, are also found in the King's Chamber. Does not this suggest forethought on the part of the Designer for those who, evidently *He knew*, one day would enter?

As this solemn part of the Great Pyramid, and the two short passages and Antechamber leading to it, will be dealt with in detail later, it will suffice to refer to one point mentioned by David Davidson in his book, *The Judgment of the Nations*, published in 1940. He there associated the Antechamber with "*the Period of Unveiling*," and states that, fifty years previously, Marsham Adams defined it as the "Chamber of the Triple Veil" — the three vertical grooves in the wainscot symbolizing the "*Three Veils*."

Now, as we shall have observed, the Great Pyramid itself possessed "three veils" — three deliberately concealed approaches to its inner mysteries:

- 1) *The hidden movable stone* — the outer door, which gave entrance to its Descending Passage.
- 2) *The angular limestone slab* — which completely concealed the entrance to its first Ascending Passage.
- 3) *The nine-inch thick joint-supported floor* at the commencement of the Grand Gallery — which completely hid and sealed off the way to the King's Chamber from those in the Queen's Chamber.

And in the Bible, we find that the *Tabernacle*, the plans of which were given to Moses, had *three veils*:

- 1) The door of its outer court — a veil of fine twined linen (Ex. 27: 16).
- 2) The outer door of the Tabernacle — a veil of fine twined linen (Ex. 26: 36).
- 3) The door into the Holy of Holies, the abode of God's Presence — a veil of fine twined linen (Ex. 26: 31).

But these "doors" are symbolical, for Jesus said, "*I am the door*". . . "No man cometh unto the Father, but by me."

When the doors of the Great Pyramid were ruthlessly destroyed, a new way to enter the King's Chamber became

**The Great Pyramid: Its Divine Message*, pp. 163-165.

possible for all. When Jesus Christ, our "Door," was destroyed, as He "yielded up the ghost, behold, the veil of the temple was rent in twain from the top to the bottom" (Matt. 27: 50-51). By Christ's death a new and living way to the Kingdom of Heaven had been opened for all believers.

God closes and opens doors — conceals and reveals — and particularly so in regard to prophecies relating to these "last days" enshrined in the Bible and in the Great Pyra-

(Continued from page 248)

initiative of Divine intervention which is the decisive fact and factor. And the fact that this is so should inspire us more fervently than ever before to lift up our heads and look up, knowing that our redemption draweth nigh.

(Continued from page 246)

most the U. S. could expect to get. The offer was rejected.

"There is also a more sinister side to free trade with Russia. Most of the recent items Russia has been asking to buy from the U. S. are directly related to building instruments for war. In fact, modern technical warfare involves almost all basic items of commerce. For this reason Mr. Khrushchev is constantly emphasizing: 'We advocate the lifting of all restrictions and bans on trade between the capitalist and the socialist countries.' President Eisenhower answered the Russian complaints on this point: 'We welcome trade that carries no political or warlike implications. We do have restrictions on dealings in goods which are of war significance, but we impose no obstacles to peaceful trade.'

"Russian hunger for the wealth of the West is understandable. Socialist dictatorships may push through an occasional crash program successfully but while crashing in one direction they always get behind in many others. Capitalism, on the other hand, almost automatically fills people's needs as they arise. The socialists therefore constantly seek through espionage or barter to drain off the latest advances of the West. This led William White to comment: 'Capitalism pioneers, socialism copies.'

"Russian planners have been so intrigued with outer space that they are now breathlessly behind in building chemical, plastic, textile and pipe factories. Mr. Khrushchev is constantly talking about the desperate

mid. Daniel was told his prophecies were to be "closed up and sealed till the time of the end"; then "the wise shall understand." This applies in the same way to the revelation measures of the Great Pyramid. Not until toward the close of the dispensation would the unsealing take place and their meaning would begin to be understood. But this gift of understanding would be given *only* to the "wise." Have the "doors" to its mysteries now been opened? We shall see.

need for the purchase of western chemical plants: 'We have proposed to the Government of the United States that an agreement be concluded for the delivery of chemical equipment to our country and that appropriate credits be granted in this connection. But so far we have received no reply from the United States. It is apparently very difficult for the United States Government to reply to our proposals.'

"It will be helpful if the solidarity of the West keeps them waiting. There is no question whatever about Russian intentions if they can get certain strategic materials. The number two Russian exposed their true intentions when he met Governor George D. Clyde on the Governor's trip to Russia. Said Mr. Mikoyan: 'Give us three years of free trade and then we will ask you for nothing!'

There is no ground whatever for optimism in the present situation, for Soviet Russia has not changed. The above outline of previous dealings with Soviet Russia and their aims makes this quite clear. Their tactics may vary but their goal is always the same — world domination. If, then, a summit conference is desired by the Kremlin, its purpose insofar as they are concerned is to further their objective and not, as the West hopes, to work out an amiable agreement looking to the establishment of peace. It would be well if our national leaders would heed the Psalmist's warning who, speaking of Meshech (Moscow), declared:

"My soul hath long dwelt with him that hateth peace. I am for peace: but when I speak, they are for war." (Ps. 120: 6-7.)

The Psalmist exclaimed, "Woe is me that I have sojourned with those who hate peace!" This same realization will dawn upon the world to its extreme sorrow if the policy of consorting with the tyrannical leaders in Soviet Russia is continued.

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urally out of this. It is a matter of common observation that little serenity exists in a family whose members hold sharply divergent opinions and points of view. The same is true for the human family in relation to its Father, God. Righteousness — *right-thinking* shaped into conformance with His — stands as one of the prime prerequisites for both individual and national peace of mind.

Here the unconverted will protest that God is unsearchable, unknowable. It is not true. The Father, all-wise and ever-benevolent, omitted nothing essential to the welfare of His children on earth.

God manifests himself in many ways. But only in the Bible, backed by the authority of unimpeachable inspiration, may one find *written* tutelage through which the truth-seeker can square his thinking with Divine precept and search out the unchanging attitude of God toward mundane matters. Persistent effort toward this end is an invaluable stepping stone to mental equanimity.

Nor does this mean a state of passiveness, the introspective torpor of the Buddhist. Cudgels against moneychangers in the temple are taken up as readily by the disciple as by the Master. The withering scorn God heaps upon astrologers, necromancers, fortunetellers and all who twist or adulterate The Faith is echoed in those who have aligned their thinking with Him through study of His Word. The militant struggle against injustice and spiritual illiteracy is shared by all who have set their footsteps upon The Way.

Finally, all this points to the crowning difference between the religious approach and that of psychiatry. The highway of Christianity sweeps grandly onward to the Kingdom of Heaven on earth. Here, in a rejuvenated society founded upon righteousness, the climate of tenseness and frustration which breeds so much mental maladjustment will be replaced by one of harmony and stability. The believer need not conform to the world — because in the fullness of God's time the world will be remoulded into conformity with Him.

Whether one seeks peace of mind amid the turbulence of an ending age or "sure dwellings" and "quiet resting places" later, the doctrine and practice of mental therapy as presently constituted is inadequate. The infallible assuagement of Him who declared, "*Come unto me, all ye that travail and are heavy laden*" is a far safer bet than the toilsome probings of a psychiatrist. No troubled mind can be eased unless the soul is treated as well.

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in existence and adds: "The Bolshevik revolution of 1917 began where the French Revolution left off in 1797. Is it possible to conceive anything more retrogressive?"

Who are these people with a mania for destroying the established order of society? Christians need wisdom to look about them and locate the secret channels of subversion in their midst. Like the mole, they work in the dark, but they can be traced if one knows how to detect

them. As Barruel said when facing the same perils in his day:

"The danger is certain, it is continual, it is terrible, it threatens you all without exception. . . . I say to you none the less: Will to be saved and you will be saved. . . . *One cannot triumph over a nation that resolves to defend itself.*"

It seems appropriate to conclude with a vital statement by Mrs. Webster. After linking present evils to the cult of Satan, she says: "Christianity is a beleaguered citadel surrounded by the dark forces which have mustered for the supreme onslaught. Only in one way can it be withstood. The words of Joseph de Maistre, who, like Barruel, regarded the French Revolution merely as the first stage in the campaign, must be taken as the battle-cry of the White Army today: 'The French Revolution is Satanic in its principle and can be only really killed, exterminated, and finished by the contrary principle.' The Christian principle — that is the force that must be opposed to the Satanic power of the World Revolution."

THE LORD'S PRAYER IN THE WAMPAHOAG INDIAN DIALECT

"N&shun Keesukqut quttianntanmunach k&wesunonk. Peyaum utch kukketaff &tamonk, kuttentantamoonk ne&n&nach okheit neane kesukqut. Nummeetsuongash askesutkokish assamainnean yeuyey keesukok. Kah ahquoaan tamaiinnean nummatcheseongash, neane match-enenukqueagig nutaquontamounnong. Ahquc sakompagunnaiinnean en gutchhuaouganit, webe phoquokwussinnean wuth matchitut. Newutche kutahtauun keetass &tamonk, kah menuhkesuonk, kah so-hsumoonk mickene, Amen. . ."

(The ampersand (&) represents an Indian vowel sound not reproducible by any English letter.)

A LITERAL TRANSLATION:

"Father ours above in heaven. Admired in highest manner be thy name. Like done thy will on earth as like in Heaven. Let us be forgiven evil doings of ours, as we would forgive wrong-doers to us. Not guide us into snares, but help us to escape from evil. Thine thy powerful kingdom, thine the strength, thine the greatest glory, Always, always wish me so. Amen."

The above is the Wampanoag Dialect version of the Lord's prayer as used in the early 17th Century by the Reverends Richard Bourne, Thomas Mayhew, Jr., John Elliot and Roger Williams in their teachings to the Wampanoag Indians of Southeastern Massachusetts, including Martha's Vineyard, Nantucket and Rhode Island.

*Published by permission from Mr. Milton Travers of The Wampanoag Indian Federation.

Credendum

AS YOU READ DESTINY it will be helpful to bear in mind as a fundamental tenet that it identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel in the world today. The key to understanding the national aspect of the Bible lies in the acceptance of this basic truth. The ten-tribed Kingdom of Israel, or House of Israel, is distinct and separate from Jewry. In the Scriptures the terms "Israel," "Judah" and "Jew" are not synonymous and the course of history is widely divergent for the peoples properly classified under each of these titles.

The House of Israel is today an innumerable multitude apart from Jewry, a fact which the *Jewish Chronicle* for May 2, 1879 recognized by its reference to the ten tribes as represented by peoples who are not Jews. There it is stated: "The Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Ephraim [another term designating the House of Israel]. The problem, then, is reduced to its simplest form. The ten tribes are certainly in existence. All that has to be done is to discover which people represent them."

The information published in DESTINY provides the evidence showing that Israel left Palestine while the Jews remained. The movements of the Israel clans are traced out of the East, across Europe to their new settlement in the Isles of Britain, and then on to America. The prophets foretold Israel's westward trek and the monuments and traditions record the Divinely-guided wanderings of this people who left "waymarks" behind them as they journeyed toward their ultimate destination. Today the Anglo-Saxon-Celtic peoples alone bear all the marks by which the House of Israel was to be known in the latter days and they have unconsciously fulfilled in their history, and do fulfill in their present-day activities, what the Word of God declares would be accomplished by them in these latter times.

It is natural that, in the presentation of facts at first thought so startling, the immediate effect of proclaiming these new (yet not new) truths will bring opposition from some quarters where past beliefs are upset. But the evidence of racial movements throughout history, and the marks set forth by which the Israel of God was to be known in modern days, are so unmistakably clear that the failure to seriously consider the evidence will jeopardize the future welfare of the Anglo-Saxon race. For if the people of this race are the lineal descendants of the northern ten-tribed Kingdom of Israel — and they are — there has been placed upon them today a responsibility they cannot escape. The failure to awaken to the knowledge of their identity and assume their responsibility as the people with whom God made His unalterable covenants, and upon whom He laid His law, will bring upon them inevitable national suffering and trouble.

Were the opponents of the identity right in their

assumptions, there would, of course, be no such responsibility; but here again it is essential that the facts be made known. This DESTINY is doing. The people themselves constitute the court of appeal and must render a decision as to whether the facts presented are correct or the objections raised are valid. It is also important to carefully consider that God Himself will pass final judgment in accordance with the verdict rendered by the people, bringing weal or woe upon the nations of Israel in days to come as the inevitable consequence of the course chosen and pursued.

Let those who are opposed to proclaiming the identity ponder well the fact that they, too, have a tremendous personal responsibility. When it is universally recognized that the Anglo-Saxon-Celtic peoples are modern Israel, opponents of this truth who have succeeded in leading many astray, and hindered to that extent the national awakening and return to God in wholehearted acknowledgment of His sovereignty and obedience to His laws, will discover that He will not hold them guiltless.

God is not a man that He should lie and He gave His promise that Israel (He did not say Judah) would never cease to be a nation before Him. He gave the continuity of the heavenly signs as a guarantee of this (Jer. 31: 35-36). The *Jewish Chronicle* says, "Find this people" and DESTINY points to the Anglo-Saxon-Celtic peoples in whose history the prophecies of the Scriptures pertaining to the House of Israel are all being fulfilled today.

Sometimes the objection is raised that, because we stress the Gospel of the Kingdom, we have failed to recognize the part personal salvation plays in the redemptive plans of God. While DESTINY Magazine does give specific attention to the Kingdom evangel, this is by no means an indication that the Gospel of Salvation is relegated to a lesser position.

Of paramount importance to every individual is the necessity to become reconciled with God through His Son Jesus Christ. This is requisite to citizenship in the Kingdom of God and DESTINY presents the vital spiritual needs of every individual who strives to become an overcomer and attain the victor's crown. That phase of the Gospel message is as essential to the individual as the Gospel of the Kingdom is to the nation, which proclaims the identity and responsibility of the nations of Israel today and the necessity for the restoration of the administration of the Law of the Lord as the law of the land.

DESTINY Magazine brings to its readers the findings of Bible research, published by those who have seriously studied God's Word and see His overruling Hand in world history. We are not introducing a new religion; we are not a sect; rather, we are Christians who stand for the whole truth as taught by the Scriptures and for the application of that truth to the spiritual, cultural, economic and political life of man.

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